THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIV. SAN FRANCISCO, JANUARY 28, 1904 Number 4.

GOD'S PROVIDENCE.

"God's providence is mine inheritance!" I read
The quaint old legend on a rainy day,
When gray and thick the clouds hung overhead,
And mists were folding close about my way.

God's providence? Then, wherefore should I fear,
My father's love is roof and inn for me;
Forever, since my father holds me dear,
His goodness shall my guard and shelter be.

Another, heaven-endowed with worldly gain,
May count his wealth and gaze his acres o'er;
May reap his harvest fields on hill and plain,
And heap in barn and bin his fragrant store.

And I may own no inch of tilth or foot
Of fallow in this great wide earth I tread;
Yet I am rich, and need no pledge to boot,
Save God's clear stars above my lifted head.

"God's providence is mine inheritance." Come loss,
Or change, or grief, whatsoe'er God send,
All things shall work for blessing, and the cross
Be gladly borne if shared with Christ my friend.

—Margaret E. Sangster.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

SMITH'S CASH STORE

Saves you money and gives you quality in every line of merchandise. An unequaled opportunity is offered during January by our

INVENTORY ...SALE...

To supply anything needed for home or personal use. Write for the special lists of this sale—the savings will astonish you.

Our immense Grocery Department is always freshly stocked.

25-27 Market Street, SAN FRANCISCO.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.

GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

Pacific Theological Seminary
REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Berkeley, Cal.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent
1021 Market St., San Francisco
(Near Sixth.)

G. P. Prechtel { Lena M. Snook } G. W. Keeler

Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

THREE
TIMES A DAY TO
CHICAGO

The Only Double Track Railway Between the Missouri River and Chicago.

THREE TRAINS DAILY

Via the Southern Pacific, Union Pacific and Chicago & Northwestern Rys

OVERLAND LIMITED. VESTIBULED. Leaves San Francisco at 10:00 a. m. The most Luxurious Train in the World. Electric Lighted Throughout. Buffet smoking cars with barber and bath, Book-lovers' Library, Dining Cars, Standard and Compartment Sleeping Cars and Observation Cars. Less than three days to Chicago without change.

EASTERN EXPRESS. VESTIBULED. Leaves San Francisco at 6:00 p. m. Through Standard and Tourist Sleeping Cars to Chicago. Dining Cars. Free Reclining Chair Cars.

ATLANTIC EXPRESS. VESTIBULED. Leaves San Francisco at 9:00 a. m. Standard and Tourist Sleepers.

PERSONALLY CONDUCTED EXCURSIONS

Wednesdays, Thursdays and Fridays. The best of everything.

R. R. RITCHIE, G. A. P. C. Chicago & Northwestern Ry.

617 Market St., San Francisco.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 28, 1904

SOME SUGGESTIVE Y. M. C. A. FIGURES.

There is something quite suggestive in the amount of money contributed in one way and another during 1903 to Y. M. C. A. work. There were many notable gifts for various purposes. Many large debts were paid, and immense sums in several instances were expended for new buildings. At Buffalo a new building was opened which cost $425,000; one at Scranton, Pennsylvania, $325,000; another at Newark, New Jersey, $267,500. Handsome buildings were erected at Harrisburg and Allentown, Pennsylvania, and at Fall River, Massachusetts, at a cost for each of more than $100,000. In sixty other cities buildings were opened, the aggregate cost of which was $1,500,000. At the beginning of the new year buildings were under construction in twenty-six different cities, which will cost in the aggregate $1,782,266. Notably among these is the branch building on 23d street in New York, which is costing $750,000, and one at Toledo, Ohio, the cost of which will be $185,000.

In addition to this there has been pledged for buildings in seventy-three other cities $1,685,191. In Washington, D. C., the pledges amount to $240,000; at South Bend, Indiana, to $200,000, this being the donation of the Studebaker Brothers. In Brooklyn, New York, $240,000 has been pledged for two branch buildings.

Further, indebtedness to the amount of $435,000 has been cancelled or pledges made for the same in twenty-three cities.

On the Pacific Coast debts were paid or pledged as follows: San Francisco, $115,000; Sacramento, $10,000; San Diego, $9,000; Salem, Oregon, $4000; Boise City, Idaho, $10,000. The amounts pledged for buildings were: Oakland, $115,000; Seattle, $85,000; Whatcom, $20,000; Spokane $20,000; Pasadena, $28,000; Sacramento, $20,000; Fresno, $20,000; Vancouer, B. C., $20,000. The buildings opened during 1903 on the coast were at Hoquiam, Washington, at a cost of $15,000; at Grangeville, Idaho, $4,500; Treadwell, Alaska, $11,000; and a boys' building at Portland, which cost $7,000.

These figures indicate that the Y. M. C. A. has a strong hold on the affections of the people and show, along with many other things, that there is no institution except the church, which is doing more for the welfare of the world.

The Hon. John Wanamaker of Philadelphia said recently: "If I had my life to live over again I would not put less money or less time in the Young Men's Christian Association work, but I would double what I have done."

It was with a knowledge of what the Association has done and is doing that Major E. W. Halford of Manila, who was President Harrison's private secretary, said, not long ago, that an Association with a $115,000 building in Manila would do more to impress American and Christian ideas on the Philippines than any other one thing.

It is to be hoped that the year 1904 will witness a yet larger amount of money put into Y. M. C. A. equipments. The Association lays hold of the young men at critical and opportune times in their lives, furnishes the environment and gives that bent and training which are needed for the best and highest manhood.

Familiar as we are to considerable extent with the work of the Association in San Francisco, our editorial office being in the building, we desire to bear testimony to the good influences surrounding the young men who are members thereof or who frequent the rooms from time to time for one purpose or another, and to the high standards of manhood which are set up before them by the secretary, so widely beloved, and his splendid corps of assistants—every one of them of stalwart Christian manhood! The money that was contributed to liquidate the debt on this building was well placed. It will bear interest for all time; compound interest, too.

Oakland, the home city of the present writer, is to be congratulated on the Y. M. C. A. outlook there. With its capable and consecrated secretary and a new building suited for its needs, soon to be, the Association in that city stands before the open door of great opportunities.

We rejoice with our Y. M. C. A. workers and friends all along the coast over the achievements during 1903, and in these opening weeks of 1904 wish for all yet better things for the current year. "We are laborers together with God."

The drink traffic in England is said to be of appalling magnitude. One of our London exchanges says: "On the Sunday of Christmas week 83,411 male visitors entered the public-houses of Paddington, whereas the male population of the borough is 17,654 less than that number, and 3,689 more children entered the public-houses than attended religious services when these were last reckoned."

Bird students nowadays are of the opinion that the birds are influenced in their migrations southward each year almost wholly by their hunger and not by climate. The ripening seeds entice them, not the weather.

The Religious World.

In 1893 the nrst philanthropic institution for the benefit of naval sailors and marines in this country was opened at Vallejo. Among those who were prominently influential in the inauguration of this movement was the Rev. Theo. F. Burnham of that city, who suggested it and who was made superintendent; and who, notwithstanding his busy pastorate there, has given the institution much attention and valuable service. The tenth annual report shows that the work has been remarkably successful, and a wide usefulness is seen for it in the inspiration which has come through it to similar movements elsewhere. When the Hon. H. A. Herbert, Secretary of the Navy, was on the coast, he made an inspection of the building and the work, and said, "This is a divine work." When Roosevelt was Assistant Secretary of the Navy, he expressed, in a letter to the superintendent great interest in and commendation of the work thus done at Vallejo.

Noah's ark comes up for consideration now and then. The question is an old one, "Was it possible to construct a vessel having the capacity attributed to that ancient craft?" The editor of "The Syren and Shipping" is one of the latest to give answer to the question. He says: "Within the last ten years the general dimensions of the ark have been closely followed by cargo steamship builders for deep sea and the American Great Lakes service. According to the Bible the ark was 480 feet long, 80 feet wide and 48 feet deep. Her tonnage was 11,413, and she had plenty room for pairs of all the distinct species of animals that are classed by Buffon—244—and she could have accommodated a thousand persons and then have plenty of room for the storage supplies. In the seventeenth century Peter Jansen, a Hollander, built a vessel of the exact proportions of the ark, and she was successful, as the records of the times show, in making money for her owners. Noah, the 'Father of Naval Architecture,' is held in profound respect by naval architects of to-day, who know how immeasurably the Phoenicians, Greeks and Romans and all other shipbuilders fell short of the excellences of the type of the ark as a commodious, safe and economical vessel."

The American Board of Foreign Missions received recently from United States Consul Norton, of Harpoot, Turkey, a splendid testimonial concerning the American missionaries in that district. We quote as follows: "In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce. Special stress should be laid upon the remarkable work of the physicians, ordained and unordained, who are attached to the various stations. They form a steadily growing network, dotting the map at Cesarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harpoot, Bitlis and Van. At most of these points well equipped hospitals are in active operation. From the very nature of their occupation, they come more easily and readily into touch with the Turkish population and quickly gain their confidence. The influence of the twelve American practitioners stationed at the above points is almost incalculable, radiating in the case of each one over a large territory." Those of our Pacific coast papers which now and then indulge in criticism of missionaries would gain a little enlightment if these and other frequent commendations of missions were to come to their notice. The men who write for the secular papers criticisms of missionaries and missions are not reading along missionary lines; they are not well informed on such interests; hence the astounding blunders which they make sometimes.

Dr. James Hunter Wells, who went from Portland some years ago as a medical missionary to Korea, says that Korea has a fine climate and that the people are a worthy, sturdy race. Ages of oppression have, however, crushed the spirit out of them, and what was once a land of great promise now shows demoralization and decay. But, with a fair chance, under the direction of some progressive nation such as Japan, backed by the Anglo-Saxon, Dr. Wells sees a bright future for that country. Last year the hospital of which he has charge treated 14,507 patients and performed 486 surgical operations at a cost to the church in America of only $363.91, the larger part of the necessary money for the work being raised on the field. There are 235 churches in Korea, one of which has an attendance of from 1,200 to 1,700. All of the churches are self-supporting. Writing of his experiences as a physician, Dr. Wells says that they have been many and varied. Once in mid-winter he had to go away up toward Manchuria to see an American who was sick with malignant smallpox. The journey was made in a chair carried by four men, with relays of four, and the temperature was 27 degrees below zero. Another journey of 100 miles was made to see an American sick with typhus fever. During the last eight years 75,000 persons have visited the hospital of which he is in charge. Dr. Wells is a son of a former member of the Congregational church at Sonoma, a phyician, who has resided in Portland for several years, being identified there with the Presbyterian church.

Busy World Notes.

Portland led the cities of this Coast in the amount of wheat exported last year. The figures were: Portland, 5,614,719 bushels; Puget Sound ports, 4,597,780; San Francisco, 4,428,112.

The East as well as the West has some valuable timber. Recently, in the Alleghany mountains in North Carolina a curly poplar tree was cut to be used for veneering, the value of which was $1,500.

Bishop Hamilton would stand in danger of being mobbed if he were to talk in the South what he talks here in the North—race amalgamation. One of his Southern brethren says that amalgamation would be a crime against both the white and the black races.

Prof. George D. Herron is abroad in the land again as a lecturer. Recently in Faneuil Hall he spoke on "The Crisis of Civilization," declaring that the capitalistic system of industry was beginning to break because it could not do the work of the world. He said, among other things: "In this crisis of civilization we know that human beings belong together the world over, and that we must all of us have a complete life or none of us can have it."

One who has made a study of the changing colors of autumn leaves says: "The bright colors assumed by maple, sumacs, and ampelopsis during the autumn months are the result of the oxidizing of the color com-

pounds, or color generators, of the leaf cells. Long-protracted cool weather is most favorable to the production of autumn tints, and slight frosts that are not severe enough to kill the cells hasten the display of beauty by producing an enzyme that brings forth the bright purples, oranges and reds. Leaves containing much tannic acid never give bright autumn tints, while those containing sugar give the very prettiest."

Every little while there comes something new under the sun. One of the new things to not a few people is a paint made out of milk, Portland cement and paint powder. A writer in the Scientific American tells, however, of its use for twenty years and more. Skim milk and buttermilk can be used, but whole milk is better. He gives a recipe: "Stir into a gallon of milk about three pounds of Portland cement and add sufficient Venetian red paint powder (or some other color) to impart a good color. It is said that the wood of barns and outbuildings painted with this mixture ten and twenty years ago is well preserved today. The effect of such a coating seems to be to petrify the surface of the wood.

There is keen distress among the poor in London this winter. Not long ago Mrs. Bramwell Booth of the Salvation Army issued the following statement: "The poverty and distress existing among the unemployed and destitute is really heartrending. Trade in many directions is worse than for years past, and the number of men, women and children who are literally too poor to find pence to buy food or shelter is exceedingly large. We are compelled to turn away many hundreds of applicants nightly, although we house 6,000. We have felt bound to relieve about 800 men and women nightly during the midnight hours by gifts of soup and bread, but we ought to open some more centers at once in London alone. We are also giving thousands of hungry little ones a substantial breakfast every morning for one farthing. The daily story of want and woe is indeed a terrible one, and we earnestly ask for the prayers and financial aid of all readers. At home and abroad, no less than 7,891,663 meals and 4,319,728 lodgings were supplied last year. Six thousand one hundred and ninety-six women came into our Rescue Homes, and 1,956 ex-prisoners into our Criminal Homes."

A few weeks ago we took issue editorially with the Hon. Carroll D. Wright on the question of the relation between capital and labor, arguing against his statement that there is greater harmony now between capital and labor than at any other time during the last twenty years. Now comes President Eliot of Harvard University, speaking as follows in Brooklyn: "There are shadows appearing on the horizon of liberty, and the most threatening of these are 'democracy' and 'labor unions.' In the political world our freedom of speech is growing dimmer and dimmer every day. Men are afraid to speak their minds for fear somebody in authority may overhear them and they will ultimately suffer. Individual liberty, which is dearest to us all, is almost effaced by democracy. The workingman is told by his boss to vote in favor of the candidate who will advance the bankers' interests, so that these poor workingmen can hold their positions. In this way we are deteriorating back to slavery days, when men stood over the black men with a lash and compelled them to do their bidding. As a member of the Civic Federation," continued Dr. Eliot, "I have read the contracts between the unions and the employers' unions, and the liberty of both these organizations combined threatens our personalities on all sides. Within the last year labor unions have brought more disaster on our country than the Civil War, and, on the other hand, the employers' unions strive to crush down the poor man. This combination is wrecking society and taking the ambition from our young men. The interference of both these factions in Boston at the present time hinders our liberties even more than in 1775. Capital and labor are growing farther away from one another day by day, and I can foresee no settlement except by the shedding of blood. To have our fair history so blotted is an outrage, and for the first time in our existence we will be the laughing-stock of the world."

A California pastor finds relief from rheumatism by restricting himself largely to a vegetable and fruit diet, eating only a little of meat. It would undoubtedly be very greatly for the physical good, and consequently for the mental, also, of many people, if they were to decrease to a considerable extent the consumption of meat. In a recent number of Medical Talk for the Home there appeared the following very sensible editorial concerning nitrogenous foods, or their excessive use rather: "Uric acid poisoning is responsible for a large group of chronic diseases that afflict humanity. The urates accumulate in the blood as a consequence of unused nutrition. These people are assimilating more nitrogenous foods than their bodily activities demand. As a consequence, the blood is contaminated by unusual nutritive materials and detritus or waste materials. This constitutes what is known as uric acid poison. The group of diseases which are brought on and continued by uric acid poisoning are headache, epilepsy, hypochondria, facial neuralgia, asthma, neuralgia of the heart, dropsy and obesity. This group of diseases is known as the uric acid diseases, and indicate a high blood pressure, with hyperacidity of the secretions of the body. A European specialist, by the name of Haig, who has made a special study of this class of diseases, considers that diet is the principal, if not the only, relief for these patients. Having a large number of them under his care, where he can regulate their diet, he is in the habit of giving each patient twenty-one ounces of breadstuffs and seven ounces of dried fruit, daily. This amount is considered sufficient for a person of 140 pounds weight. Just ordinary whole wheat bread, and stewed dried fruit. The fruit should be simply prepared. Our judgment in this matter is that this diet is altogether too rigid, although it is good enough as far as it goes. The fruit need not necessarily be dried, although it is more convenient for the average person to procure dried fruit at certain seasons of the year. We presume that dried fruit was selected because the experiments were tried in a public institution, where dried fruit would be the easiest to obtain. But this great man's experience ought to be accepted as presenting something of practical value in the matter. A plain diet, consisting largely of fruit, to which bread and butter may be added, should always be strictly adhered to by people suffering any one of the above diseases."

About a year ago the Rev. S. H. Cheadle went from California to Ault, Colorado, to the pastorate of the Congregational church of that place. The year has been a good one for the church. Fourteen persons have been received into membership, nine on confession of faith, and a building which has cost $3,200 is ready for dedication.

Acorns From Three Oaks.

Aloha.

The Passing of a Prince.

That is heart-touching news, indeed, the last "Pacific" brings us. Dr. Mooar has gone up to the Father's House. How many will welcome him there? What special greeting the gracious Dwinell and the strenuous Benton will give their scholarly co-laborer from the seminary. He has joined his great teacher, Professor Park. What discourse they will have together of the things of God. He sees the Savior, whom having not seen before, save by the eye of faith, he yet has loved and imitated and served. Blessed man! Gracious teacher! Loving friend! Choice preacher! suggesting by his select and elegant diction the title some have instinctively given him of "Our Chrysostom."

His successors in the First church pulpit and his co-laborers in the bereaved seminary will give us the fact of his honorable career as preacher, scholar, teacher. I put a simple blossom or two on his new-made grave, sorry that I could not have wet the sacred soil which received his precious dust with a sincere tear.

Pleasant Personal Memories.

To Eastern men the early preachers on this romantic coast all seem heroes. The features, voice and gracious bearing of this departed father in Israel attracted me as I heard him at Andover on his return to visit his important parish, the Old South church. The comrade of Fathers Willey, Rowell, Huntington, and others, who had to be giants in those days when a great State was forming, looked large to me. A real reverence has always possessed me, as I have looked upon Doctor Mooar. To have had even a little friendliness with him seems an honor. I treasure the memory of his kindly eyes, his cordial hand-shake, his dignified but hearty approbation when he once honored my preaching in Plymouth Avenue church. He wanted to encourage me, for I think he felt as I did, that my mind had worked heavily. He valued the heart there was in it, for his own heart was sincere as well as great.

So, too, this winter, while he has been a steady "shut in," his pen has twice made me glad. My blundering pencil has tugged on more steadily because he has said keep up the notes of cheer. "Let the acorns continue to drop." That such as he could find aught of help from me has been one of the miracles of the ministry.

Like a kiss from the sainted Fairchild for the wild city boy won to Christ in blessed Oberlin. Do teachers know the deep marks they make on the boys who look up to them?

Among the messages which have lighted up a winter of more than usual sickness and pain, his was nearly the first.

I had gently suggested that he combine with others of his dear family for a life membership in our Saratoga Missionary Settlement. Did he have a presentiment of his early translation? He promptly gave his blessing to the work and in due season sent his check for a life membership for himself. What a reward it was to have heartened even a little him who heartened me so largely. Blessings on your memory, dear friend, for letting a cold Minnesotian into your big warm California heart even a little way.

Flowers for Our Friend's Bureaus Rather Than Their Biers.

As I wait for "The Pacific," which shall tell me more of the departed saint, I sorrow sincerely that I did not go and have a heart to heart talk with him who would so freely have unfolded his rich treasures to a hungry recipient. I grow a few oranges for choice friends. Why did I not brighten his room with a few of them? The loss is mine. He did not hint he was very sick. His going seems so surprising and sudden. How easily, dear old saints slip away from our spring climate into the everlasting balminess of the skies!

Aloha has lost three of late. Lost? They are not lost! God grant we may not be.

Moody said, "Follow your impulses, if they are good impulses." If your impulses are to go and see a "shut-in" saint, or write a letter to a lovely, impressible boy, "follow your impulses." Our saint's departure has stirred me to two letters. May I not forget the vow made as if I stood at his grave. So, dear Brother Hutchins, writing for our Presbyterian friends away off in Brooklyn, I am reminded of your injunction, "Put flowers on your friends' bureaus rather than on their biers."

THE CHURCH EXTENSION SOCIETY.

The Congregational Church Extension Society, whose field includes San Francisco and Marin counties, will hold its eleventh annual meeting at the Third Congregational church in this city on Thursday, February 25th.

Good progress has been made in clearing debt during 1903, and the outlook is promising. A hearty invitation is extended to all Congregationalists to be present at this meeting. The ladies of the church will provide a supper for delegates and visitors at the usual moderate charge.

The by-laws of the society contain the following provisions as to membership: "Each evangelical Congregational church in San Francisco and Marin counties may choose each year two persons from its membership, also a third person for the first $100, and a fourth person for the second $100, contributed to this society during the current fiscal year, to be annual members of this society. The persons so elected shall, together with the pastors of said churches, be members for one year from the next annual meeting. Written notice of such elections shall be given by said bodies to the secretary of this society. If at any annual meeting, or at any other time, any of said churches shall fail to be represented as herein provided, the society may elect from the membership of the unrepresented churches as many members as are necessary to supply such deficiency."

The corporate powers of the society are exercised by a board of eleven directors, each serving three years. Its present officers are: Rev. H. H. Wikoff, president; Morris Marcus, secretary, and W. W. Chase, treasurer.

Recently the Rev. E. Lyman Hood, well known on this coast, went from Aquebogue, New York, to the pastorate of the Union Congregational church of Jacksonville, Florida. On the 17th inst., a handsome new church edifice, which cost $37,000, was dedicated, without indebtedness. This building replaces the one which was destroyed by the great fire in Jacksonville in 1901. A parsonage was also destroyed at that time,

and a movement for the building of another parsonage is about to be made.

GEORGE MOOAR, D.D.

A Biographical Sketch by Rev. H. E. Jewett.

The quiet West parish in Andover, Mass., where George Mooar was born 73 years ago last May (27th), was a rural community into which the bustle of a restless world has not even yet entered, but it would seem that the child must have had little opportunity for cultivating the quiet ways of life, which were his habit in later years, for he was the youngest of eleven children born to his father Benjamin, descendant of Abraham Mooar and Priscilla Poor, whose marriage in Andover in 1687 was the second marriage solemnized there by a minister.

His mother, Susan Cummings, also a native of Andover, was the second wife of his father and the mother of but two of the children.

Of his father he has written that he was well liked by his neighbors, — an interested hearer of the word; but reticent of his religious experience. His mother's life for many years was strenuous by reason of physical infirmities that long afflicted her husband. Of her he has written that she was a lover of good books, and especially was a reverent, intelligent reader of the Bible — an honest and faithful disciple. Her record, he declared, would certainly be: "She hath done what she could."

During the years of her widowhood her son's house was her home until his removal to California, and until her death he was a loyal, helpful son.

He prepared for college at Phillips' Academy, in Andover, where he graduated in 1847, going to Williams' College, where he shared with others the benign influence of that remarkable man, President Mark Hopkins. He was graduated, valedictorian of his class, in 1855. Rev. Walter Frear was a class-mate, and Rev. J. H. Strong was his fellow-student, but in a later class. These men recall Dr. Mooar's active participation in religious work and in Bible teaching, showing that the devout spirit and unselfish service with which his name has been associated in his later days had already become a marked characteristic fifty years ago.

From Williams College Dr. Mooar went to Andover Theological Seminary, graduating in 1855.

On May 6th of that year he began service as pastor of the Old South church in Andover, being ordained October 10th, 1855. He continued there until called to the pastorate of the First Congregational church in Oakland, California, assuming his position as first pastor of the church May 6th, 1861, being installed August 4th. This pastorate was brought to its official close Aug. 4th, 1870, but he continued as acting pastor most of the time until April 28th, 1872, when his successor, Rev. J. K. McLean, assumed charge.

His resignation of the pastorate was that he might accept the position of Professor of Systematic Theology and Church History in Pacific Theological Seminary, then recently opened for instruction. His connection with the faculty of the Seminary was severed by death, after a period of nearly thirty-two years, the chair he has occupied for several years past being that of Church History and Christian Apologetics. He has been also for several years, until his death, a trustee of the Seminary.

Upon the organization of Plymouth Avenue church, in Oakland, in 1874, he became acting pastor, being installed pastor October 2nd, 1877. This relation continued until 1889.

But throughout all his California life of nearly 43 years, he has been engaged in labors more abundant than those of pastor, preacher and instructor, and in these, which to the outside world might seem the by-products of his busy life, he has left to the State a large proportion of the great legacy of his wisdom and spiritual discernment and unselfish Christian spirit. It was not in the line of his tastes to devise ways and means for financing a much-needed religious paper on this coast, but he could and did share with others year after year, without remuneration, editorial work on "The Pacific."

While others undertook to secure for the support of the seminary in its dire extremity the large gifts that were indispensable to its permanence, he, at great sacrifice, and at times with great distress to himself, gave his time and services for several years as instructor without money and without price.

Others took the lead in supervising the department of missionary activity known as the California Chinese Mission, but he could and did give the hand of Christian brotherhood to those for whom the mission was established, and he has shared the counsels and helped stay up the hands of those who have had the administrative work of that mission in hand.

His choice as corporate member of the American Board of Missions was the result, not the cause, of his interest in foreign missions. Under his pastorate the First church in Oakland began its training in the high service of missionary interest and benevolence, which has been continued and enlarged in the succeeding pastorates.

His counsels had weight in the decision of a member of his church to offer herself for foreign work, the first in California to accept service under the American Board. His well-known interest in missions led to his election as a corporate member of the A. B. C. F. M.

The young men who have gone out from the seminary to live —and some to die—as foreign missionaries—those also who have entered what may be perhaps still harder fields in our own State, have felt the sympathy of this great soul as they sought counsel from him before and after their decision was made.

And could this quiet man, shrinking from extensive pastoral work, loving his books, loving his classroom, take a vital interest in the systematic extension of our Christian work in the waste places of our State?

Ask our Home Missionary Superintendents, and they will tell how unfailing was his sympathy, how intelligent was his interest, how wise was his counsel, and often how burdened was his heart, whenever he met with others in the interest of missionary work in California.

It is known also to those who have served with him as members of the old executive committee, or more recently as Director of the California Home Missionary Society, how genuine was his interest and how invaluable his services voluntarily rendered in behalf of home missions in California.

Thirty years ago a permanent committee on home missions was elected by our General Association, of which Dr. Mooar was chairman, and in all the subsequent years, he has rarely failed to give an afternoon once a month to the home missionary problem in this State.

To promote an intelligent understanding of Congregational principles and usages among those in our State who might be attracted to our denomination, he proposed to the General Association, at its meeting in 1861, that there be issued a manual of Congregationalism.

Dr. Mooar prepared such a manual, of which three editions have been issued.

In a still larger field, he was a member of the committee appointed by the National Council of Congregational churches in 1880 to draw up a Creed. This committee formulated the Statement of Doctrine adopted by the National Council of 1883.

He was chosen Moderator of the General Association of California in 1871.

In 1868 Williams' College conferred upon him the degree of D.D. The books and pamphlets of his which have been published are as follows

1. The "The Enduring and Varying Beauty of a Good Man's Life." 1859. A memorial of Ira Mark Newman.

2. "Historical Manual of the South Church, Andover, Mass." 1859. 200 pp.

3. "The Religion of Loyalty," a sermon. Oakland, 1865.

4. "The Prominent Characteristics of the Congregational Churches," a lecture. 1866.

5. "The Fixed Heart," a sermon. 1875.

6. "The Hand-book of the Congregational Churches of California." 3 editions. 1863, '71, '75.

7. "Be of Good Cheer," sermons of encouragement. 257 pp. 1889.

8. "Resuming the Pastorate," address. 1897.

9. "Joseph A. Benton," a memorial. 83 pp. 1892.

10. "Mooar (Moors) Genealogy." 97 pp. 1901.

11. "The Cummings Memorial," a Genealogical History of the Descendants of Isaac Cummings. 532 pp. 1903.

Dr. Mooar married, October 5th, 1855, Sarah Ann Comstock, daughter of Joseph A. and Lucy (Clark) Comstock, of Centerbrook, Conn. She was born August 30th, 1828, and died, after a protracted illness, in Oakland, September 29th, 1899. She was capable, in a rare degree, of interesting herself very warmly in others, and, until laid aside by her long illness, was an active and efficient worker in church and missionary circles.

Their children are Rachel, wife of Prof. George H. Smith, of Wheaton College, Illinois.

Lucy, wife of Rev. Edson D. Hale of Niles, California.

Agnes, wife of Bartholomew S. Noyes, an attorney of San Francisco, residing in Oakland.

Harriet Willard, wife of Archibald W. Comstock, of Ivoryton, Conn.

Dr. Mooar submitted to an operation at Fabiola Hospital, in Oakland, on December 31st, 1903, from the shock of which he did not rally. His death occurred Sunday afternoon, January 17, 1904. His age was 73 years, 7 months and 20 days.

The funeral was held in Plymouth Avenue church, Oakland, January 20th, in the presence of a large concourse of sympathizing friends. Rev. C. W. Hoag, his pastor, conducted the service. Rev. Walter Frear and Rev. Henry E. Jewett making the addresses. The honorary pall-bearers were Rev. J. K. McLean, representing the seminary; Rev. W. C. Pond, representing the Chinese mission; Rev. J. K. Harrison, the Home Missionary Society; Prof. C. B. Bradley, the Berkeley Club; C. F. Whitton, Plymouth Avenue church; and J. W Cox, a member of the First church during Dr. Mooar's pastorate. Students in the seminary bore the casket.

Little space is left for the loving tribute to his character, which the writer of these lines would wish to make emphatic. He will repeat here what he said at the funeral. Dr. Mooar has given us such a conspicuous example of a gentle nature, a simple faith, a spiritual life on earth, that for a long time to come it will be remembered among us how for more than two-score years there was a man in our midst who was an Enoch among the patriarchs, a St. John among the apostles, an Abou ben Adhem among his fellowmen, a man of whom all are reminded when they read:—"The fruit of the Spirit is love, joy, peace, long-suffering kindness, goodness, faithfulness, meekness, self-control."

"The beauty of his nature that we felt,
Is featured in the shape he weareth now;
The same kind face, but changed and glorified.
From life's unclouded summit it looks back
And sweetly smiles at all the sorrows past,
With such a look as taketh away all grief;

* * *

And he hath eaten of the tree of life
And felt the eternal spring."

By Dr. S. H. Willey.

In the death of Dr. Mooar California has lost one of its historic Christian men.

He came to the State when it was but little over ten years old, a young minister, and became pastor of the First Congregational Church, Oakland, which had then recently been formed, and continued in that work something over ten years.

He entered heartily with us into every work calculated to make California a Christian State, while he built up a church that became one of the foremost in ability and influence.

When he accepted a call to join Dr. Benton and Dr. Dwinell in building up our Theological Seminary, its success was assured. The three constituted a Faculty of Instruction that at once secured the confidence and co-operation of the churches and the Christian public.

In that professorship he has continued to the time of his death. He gave his life to California.

His ability as a writer would have enabled him to have exerted a national influence with his pen through the Reviews and magazines, but he chose to give what time he had for writing to his home religious paper, and he wrote freely for "The Pacific."

In this he followed the example of his associate professor, Dr. Benton, and when that excellent man died, he consented to succeed him as editor.

But the story of his life must, in due time, be adequately told.

It seems impossible, as I write these lines, that he has gone from us and that we shall meet him no more in these familiar scenes! But it is only too true, and we shall miss him everywhere.

He was one of the most able, faithful and, in the best sense, successful ministers of the Gospel that has ever come to California.

By Dr. J. K. McLean.

It is a singular circumstance in the career of Dr. Mooar upon the Pacific coast that, while he was neither by nature nor by practice a deviser or pro-

moter—his temperament inclining him distinctly toward the contemplative and not toward the constructive—it should have fallen to his lot to be so largely and intimately connected with the originating and the developing here of new enterprises. The church to which he came was but an infant of five months; organized with seventeen members, it had gained but one other when he took charge of it; it was worshiping in a borrowed meeting-house, with but a scanty congregation, and with absolutely no developed resources. In fact, the town of Oakland itself, when he came, was in a condition of rawest pioneerage—an unstreeted hamlet of only a few hundred people;—named, but still waiting to be built. "The Pacific," the pioneer religious paper of the coast, to which he afterward gave thirty years of laborious service, was scarcely out of its swaddling clothes when he became one of its nursing fathers. He went through those years of monumental effort expended in founding the College of California and making it the parent stock out of which has grown our present magnificent university. He likewise was in at the founding of the Pacific Theological Seminary, thirty-five years ago, and at what has been practically its refounding three years since in the new location at Berkeley. The Hopkins Academy, the Californian Christian Chinese Mission, the California Home Missionary Society, not to mention other enterprises of minor note, all knew his fostering touch at birth and throughout their infancy, and continued to know it down to the lamentable day of his death.

The reason for leaving it to other brethren to speak of the more obvious excellencies of Dr. Mooar's noble work and bringing forward this, the less obvious, is to suggest the almost incalculable value of having a man of his make so closely connected as he was with the various beginnings of things here in California. Other men may have better done the coarser foundation work—the plan-drawing, the excavating, the corner-stone laying and the general hustling and rustling attendant upon pioneer construction—but he, with his calm, cotemplative way, moderated things. His fellow-workers, recognizing his unerring judgment, his just and fine sense of propriety, of fitness, of becomingness, gave large place to his quiet suggestions. And so it came about that the new enterprises were launched with a greater carefulness, were grounded upon surer bases, were put together with better balance, received a finer finish; and by consequence were started upon their career with a far greater assurance of success. And so it is that while some men may have done a more conspicuous work in California life during the last forty-three years than did Dr. Mooar, no man has done a finer work, nor one which will tell for more than that which was given him to do. His work lay among the higher values of life. The quality of his contribution greatly increased those values. Consequently he made, in his lately finished life, all men who dwell here his debtors.

By Dr. W. C. Pond.

I am requested to put in few words my estimate of our beloved brother now privileged to rest from his labors and to see the Savior face to face, Rev. Dr. George Mooar. It is too great a theme for a few words and one too sacred to be treated with the haste which an unusual pressure of duties renders unavoidable.

But it must be done. My heart would be forever unsatisfied if I declined the privilege of saying a part, at least, of what it aches to say of one so honored, so beloved, so helpful every way, as he has been to me.

Dr. Mooar was a great reader and digested what he read. I have never forgotten the word he used once in private conversation about some book which I had read with interest: "It's good 'food.'" In the days when one part of the program at the meetings of our Ministerial Association was to tell what books we had read and what we had gotten out of them, the answers from many of us were dull enough, but when we heard the name of Dr. Mooar called every ear was attent. He had read so many, and these so large and so profound, and he could give us the very cream of them in words so clear and yet so few, that we always felt ourselves fed. We had shared his feast, and had been taught and strengthened.

Dr. Mooar was a great thinker; yet so clear and modest in his expression of thought that many failed to realize the real grandeur of the man who spoke to them. It is said that among the attendants in a suburban service usually sustained by students in Princeton Theological Seminary, was a devout old colored lady whose comment on one occasion was: "We had an old man to preach to us; but he wan't no preacher. I could understand every word he said."

That preacher was Dr. Archibald Alexander. Dr. Mooar could make things plain for the lowliest, but by his wealth of learning, his depth of thought, his capacity to understand what was worth understanding, in even the muddiest German writers, his own full flowing fountains of original suggestions, he was fit to be the companion of the greatest philosophers of this or any age.

Dr. Mooar was a man with a large, warm heart. He did not, however, (if I may quote so threadbare an expression), "wear it on his sleeve." It was difficult for him to open its treasures. But when he did it, though his words were few, they were such as could not be forgotten.

Speaking for myself, I say that there never has been within the circle of my companionship one whom I found it more of a privilege to admit to the very Holy of Holies of my Christian life. One felt that he knew all about those sacred places, in his own experience, and what one read in his face not less than what one heard from his lips, told of sympathy alike in the trial or the joy.

But this wealth in the heart expressed itself more readily in deeds than words. His gifts of unpaid toil continued for years in the darkest time of our seminary's history, and continued still longer as an editor of "The Pacific," attest this, his gifts of time more precious for such a student as he, than gold, to our Monday morning fellowship and to the direction of affairs pertaining to missions, home and foreign, and to anything whatever that concerned the welfare of the churches; his gifts of money, also, made so privately, under cover often of the church to which he belonged; all of these were utterances of a heart consecrated thoroughly and warmly to Jesus and to those whom Jesus came to save.

And what can I say of his practical wisdom? or of his beautiful home-life, of which, it is true, I have had only glimpses where, however, one glimpse gave a picture too fair to be ever forgotten? Or what can I say of him as a preacher?—quiet indeed, and with-

out those elements which seem to be essential to the drawing of a crowd, but to me so stimulating, so helpful towards the truest Christian life?

I cannot speak adequately of these. My words have already been more than a "few." Thank God; he is not dead—he cannot die, even amid these earthly scenes.

In the pupils he has led up into the highest service possible on earth to either God or man, and in those whom they may lead in like directions, he lives forever here. And his pupils we "all" have been.

Words of Appreciation by the San Francisco Ministers' Meeting.

The Congregational ministry of San Francisco, represented in their regular weekly meeting, have great sorrow for our loss, in the departure from among us to his heavenly home, of Rev. George Mooar, D.D., with whom we have had such delightful fellowship for so many years. They wish to place on record their appreciation of his saintly spirit, his sterling integrity, and his warm and deep affection to all who were brothers with him in Christ—their admiration also of his great learning carried among us so unassumingly; the clearness with which he uttered and the beauty with which he illustrated the truth as it is in Jesus; the noble work which he has done as pastor, as editor, as teacher, and as counsellor in our missionary work, both home and foreign. We shall miss him for his worth to us in all these directions—but, not least, because we hear his voice no more in those prayers which have so often borne us to the very gates of heaven.

We express our intense sympathy to those sisters in Christ, his daughters, to whom his death brings deepest grief of all, yet we congratulate them also on the record made by their honored father and on the assurance that, a frail and broken body laid aside, he is clothed upon with the house not made with hands, eternal in the heavens.

CONTINUOUS CREATION.

John Wright Buckham.

The discussion on the subject of evolution in the columns of The Pacific, following the paper of Dr. Pond, has been of interest to me and doubtless to many other readers. It is no part of my purpose to enter the discussion as a participant, but if the Bystander is to abandon his role for the time being and enter the lists as a contestant one may perhaps venture, as an equally consistent bystander, to insert a suggestion looking towards the amicable settlement of what looks more like a misunderstanding than a disagreement.

It is time, is it not, to distinguish clearly and positively between Darwinism and evolution? Since the dictionary, that final and all-solving oracle of universal truth, has figured in this discussion it may not be out of place to quote the Century Dictionary in this connection: "It (i. e. Darwinism) is not to be confounded with the general views of the development or evolution of the visible order of nature which have been entertained by philosophers from the earliest times." To state, therefore, that all scientists accept the Darwinian theory of evolution is, as Mr. McInnis says, to make an unwarranted assertion. On the other hand, it is wholly within bounds to assert that practically all scientists hold the theory of evolution in some form.

Fifteen years and more ago, Prof. Joseph LeConte, the great Christian evolutionist of our university, wrote: (Evolution and its Relation to Religious Thought, page 275): "We regard the law of evolution as thoroughly established. . . The day is past when evolution might be regarded as a school of thought. We might as well talk of gravitationist as of evolutionist."

The fact is that philosophy—and theology under the cloak of philosophy—has quite as much as science to do with the bringing in of that great illumination of divine truth which, under the name of evolution, has clarified and quickened all the thought and life of our time.

Hegel as well as Darwin, Browning as well as Wallace, Abbott as well as Fiske, have had a part in it. Indeed, it is an old truth that has run darkling through the thought of mankind from the first, only to break into full radiance in our own age. It would be no exaggeration to say that in a very real sense Jesus was the greatest and most comprehensive of evolutionists. No statement of evolution so profound in its implications, so magnificent in the scope of its suggestion, has ever been made as that of his: "For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full corn in the ear." "The earth bringeth forth fruit of itself"—that sounds very much like "resident forces." But resident forces are not necessarily Godless forces. To Christ, as to many a nature student since, resident forces are replete with the divine life and love.

From the theological view-point, evolution is only another name for "Continuous Creation." Instead of the deistic conception of a world mechanically constructed and operated, we have an ever-unfolding, ever-developing, ever-perfecting creation, God within as well as above, creating as well as sustaining. "My Father worketh hitherto, and I work."

Is there anything un-Christian or unwelcome in such a conception of evolution? Does it not accord with the very mind and heart of Christianity?

Pacific Seminary, Berkeley, California.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The first meeting of the Woman's Home Missionary Union of Northern California for the year 1904 was held on January 21st in Noyes' Memorial Chapel of the Congregational Chinese Mission Home, San Francisco. About seventy-five were in attendance, including a goodly representation of our Christian Chinese ladies. At the noon hour they served all generously with tea, fruit and nuts, and also had some of the substantials for those of us who failed to carry our "basket lunch" as directed.

While not premeditated, it was a happy coincidence, and very fitting, that this opportunity should have been afforded our beloved Mrs. Peck to speak to our Chinese members before she returns to their country. Her personality, as well as her words, will long remain in their hearts, for while there are missionaries and missionaries, Mrs. Peck is one who interests others in mission work, not by narrating the sacrifices she makes for it, but by the life of love and devotion to it, which, unconsciously to herself, radiates from her presence. The Chinese are quick to feel this and to respond gratefully.

Under the circumstances, it was natural that the subject of our Chinese work should be prominently

before us all through the day, a report from the Chinese Woman's Missionary Society, which is now an auxiliary of the Union, and the Home Mission work it is doing in China, and songs and recitations by ten little boys and girls were also a part of the program; but the day was by no means given exclusively to this branch of the Union's interests.

After months of enforced absence, it was a mutual pleasure that the president, Mrs. F. B. Perkins, could be with us, and a matter of regret that all in attendance during the day could not have been there for the opening hour and received inspiration from the thoughts she brought us from the words, "Ye Are God's Building,"—better translated, "Ye Are God's Poem."

Affectionate reference was made to the passing from our sight of the Rev. Gorge Mooar, whose Christian interest in his Chinese house-servant resulted in giving to our Lord's work the Rev. Jee Gam. Just a little thing it may have seemed at the time, but it was one of many Christian acts which made up his life; but, happily, he lived to see the influence of it going out in ever-widening circles over land and sea, and the end is not yet.

Besides the usual reports, and music by Miss Bertha Williams and Mrs. R. C. Brooks, interest in California Home Missions was, we trust, increased by an address by Rev. H. K. Santikian, pastor of our Armenian church in Fresno. He told how the 10,000 Armenians now in America have escaped hither one by one, seeking refuge from, not by permission of their own government officials; they settled in New England, New York and California, and now have no hope of ever returning to their country. But 1,000 have their families with them; of the rest, strangers in a strange land, without home, or hope, or helpful influences, is it to be wondered at that many of them are also without God in this—to them—new world? Mr. Santikian, himself of the second generation of Protestant Armenians, came to Fresno last August, where he found 3,000 of his people, 2,000 of them Protestants, including 250 families, with no church home—the one Armenian church in the place being so divided by factions that it did not attract many of them. With the help of American ladies, he now has a Sunday-school of sixty members and a congregation of twice that number, to whom he is striving to bring a religion that, in free America, shall not only hold them to church membership,—which in their country is compulsory.— but that will implant a new life within, making them true children of their Heavenly Father.

In order to facilitate the work, he has engaged the help of a Bible woman for house to house visitation. Her husband, a doctor, was killed in the massacre, some years ago, one daughter was killed in a fire, and two other children are in an ophanage in New York. Not able to endure our Eastern climate, she and her mother came to Fresno, where the pastor hired her, as he himself was hired, giving her nothing at first because he received nothing, and when a little began to come in for him, he gave her a part of it. Mr. Santikian expressed his appreciation of being invited to tell of his work, because "so few have taken notice of it in a friendly way."

Now, having heard, shall we not do more for these two who are putting "all their living" into the Lord's treasury?

Suppose we take up the support of this poor widow so promptly and generously that it will be possible for her to have her children with her once more, while taking comfort and cheer into other homes, where she is constantly reminded of them. Let all who will respond to this new call by sending subscriptions at once to the treasurers of the Home Missionary Society or Union, in the name of Him who will some time say: "I was a stranger."—How shall we finish the sentence? L. E. A.

The Sunday-School.

BY REV. W. H. SCUDDER.

A Sabbath in Capernaum. Mark i: 21-34.

Lesson 6. Feb. 7, 1904.

The city is ever the great center of influence, a necessary point of operation for a leader. Jesus recognized this in his day, as we do in ours, and selected Capernaum as the headquarters for his messianic work. While still in doubt, the largest evidence makes Khan Minyeh, at the northern end of the plain of Gennesaret, this now famous city, rather than Tell Hum, two miles further east, and about two miles from the Jordan. This inability to determine the ruins of so important a city shows how completely our Lord's words were fulfilled (Matt. xi: 23). They do not, however, predict annihilation, nor prevent the possibility of discovery and exploration of the ruins by our oriental expeditions for these purposes, and it is to be hoped that we shall yet recover much of what has become so illustrious because it was "his own city" (Matt. ix: 1).

1. The sanctity of the Sabbath.

Apart from the "rest day," which should be kept inviolate for tired humanity as the stress of life increases, the halo of sacredness should be thrown about this day of the week. Not indeed to make a vicious difference between the sacred and secular, but to give more and much needed opportunity for the gathering and expression of the sacred, or to use a better term, the spiritual. It is just here that Jesus appears the splendid and unparalleled example. That Sabbath at Capernaum was surcharged with the spiritual force which he possessed so abundantly, becoming a type of what our Sabbaths ought to be, and what Christ-men ought to do. What we call the "desecration of the Sabbath" is but a flaring forth of unspiritual force, physical perhaps, as in pleasure-seeking of various kinds, mental perhaps, as in the convenings for discussion of politics in France, or holding schools of philosophy or science. Granting the absence of anything evil *per se* in such things, there is a complete non-employment of that which the Sabbath was intended as an opportunity for, viz: the cultivation of and utilization of spiritual forces. In this respect the Sabbath was "made for man," and in this sense Christ, the Son of Man was "Lord also of the Sabbath." He showed himself such in Capernaum that day. And should all his followers intelligently and determinately set about using this day for this purpose it would not only be offsetting unspiritual with spiritual forces, but the Sabbath could be made a delight to all, in the home, in the sanctuary, in the fields, the parks, down at the sea shore. There is an almost untouched field for the followers of Jesus yet to occupy here. The best means of removing Sabbath desecration, is supplanting it with sanctifying spiritual power.

2. Authoritative teaching.

From the statement that he "taught" it is evident that our Lord was now recognized as a rabbi, a distinctively religious instructor. But the difference between his teaching and that of the ordinary interpreter of Scripture is reported in v. 22. This authoritative teaching witnessed to the spiritual power of Jesus. Scripture interpretation lies parallel with the interpretation of any other production which has sufficient depth to need the office of an interpreter. The only key to this art is kinship of spirit with the originator. Any of us can read Shakespeare, but when some great master appears, who, because he has a soul close knit to the thought of the great playwriter, gives us what he sees, we instantly bow before the authority of his interpretation, and sit spell-bound at the new revelations he makes known to us. It was not long since the newspapers were full of the manner in which a famous musician was interpreting some of the most familiar composers to San Francisco audiences. The unanimous sentiment was that these compositions took on new life, and the whole performance bore witness to the genius to this new interpreter. He leads with authority. In a much truer way Jesus taught as "one having authority." At one with the thought of the Father, he knew just what the Scripture meant, and straight to the soul of his listeners he took the great, wholesome, life-giving truth. Here we have a much-needed clew for ourselves. It is still an astonishment to the world with what authority Jesus speaks. The older the world grows and the more investigation is made, the more fundamental do the teachings of Jesus prove themselves. Nevertheless the fact holds true that many strange interpreters of his words have arisen, claiming his authority for their theories, and basing their system upon Christ's words. The one reply to all of these theorists who are but too glad to have such an authority as Jesus lend force to their panaceas for human society is, that only the spiritual minded can interpret Jesus with any authority whatsoever. And how often it happens that, not the learned, not the astute, but some simple-minded man, taught by the Holy Spirit and given spiritual vision by the same, pours that experience into the words so familiar to us, and they glow with new light, and appeal to the soul with fresh intensity. The world and Church needs men with spiritual insight to rightly interpret to us these words which Jesus taught with authority. Thus will they bear witness, as they did at Capernaum, and have ever since, to the divinity of our Lord. He possessed authority, and could therefore speak words conveying it to the world.

3. Authority over demons. V. 24.

The instance before us is one of those marked cases in which doubt is left behind as to the actual possession of a demon. Alford calls attention to the Greek phrase, which literally is "a man in an unclean spirit," which "Use of the preposition in this connection is unusual; I think the best account of it is, that it falls under a large class of usages of 'in,' expressing the element in which the man lived, and moved, as possessed and interpenetrated by the evil spirit." From other facts connected with this incident, as well as this undeniably sound interpretation by Alford, we are not left in any doubt that an actual demon possessed this poor man. The conclusions are important from this fact. (1) That there is a spirit world in which there are evil spirits. (2) That under favorable conditions they find occupancy in human beings. (3) That there is no blame attached by Christ to acts committed under the influence of the demon. (4) That, nevertheless, there was a moral degeneracy of those of whom the demon took possession. (5) That Jesus had the authority to expel the demon. Here again we insist that it was the putting forth, because he possessed it, of spiritual power. In other cases there may be appeal to divine power, or the result, as in the case of the disciples who are said to have cast out demons, may have been brought about by invoking the name of Jesus. Our Lord simply uttered the command, and it was obeyed. Likewise, though in less measure, those who are indwelt by the Holy Spirit must always have power over the unclean spirits, for in his pure presence there must ever be the utterance of this demon in the presence of him who was wholly possessed by the Spirit. "What to us, an to thee?" Nothing in common. But as light disperses darkness, as life dethrones death, so holiness dispels and expels uncleanness and all the attendant evil spirits. (6) That Jesus was known as the Messiah by the demon while yet there was no means of such knowledge within grasp of the poor sufferer. This is the proof, par excellence, of the actuality of demon possession. (7) That Jesus would not have witness borne to his person as the Messiah by these demons. He came to destroy the works of the devil. Not by permitting them to utter even the truth regarding himself, but by silencing and driving them out would men come to recognize his true messiahship, since in ability to do this there was a manifest power which no other claimed to possess in himself. Dr. Edersheim devotes an appendix to the rabbinical methods for expelling demons, which the student will profit by.

4. Authority to heal. V. 29-34.

Suffering humanity under the spiritual power of Christ, how that Sabbath at Capernaum lets us into the compassion and helpfulness of the Master. And yet again how the evil is lifted from the sin-suffering soul, as the Master speaks the word and it proves authoritative to heal the deepest wound made by our sins, aided though it be by demonic influence. For in that spiritual miracle which restores us to ourselves and our souls to God, there is room to utter this truth, "With authority he commandeth" and it is done.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

February 7.

Topic: Decision. John iii: 14-21.

Decision Day has come to be as fixed an anniversary with Christian Endeavorers as any other. It does not carry with it the sacramental force of baptismal day or the sacred character of public entrance to the church, but it is coming to be recognized as a wise reminder of the duty and privilege of confessing Christ and as a good time in which to do it.

Many have objected to Decision Day on the ground of too much mechanism; in their mind it savors of an attempt to bring to a formal routine that which ought to be a spontaneous choice of the soul,—without regard to times and seasons. There doubtless is some foundation for this, yet other considerations overweigh the objection.

There is rational ground for Decision Day in the nature of the soul. The will needs just such a re-enforcement—such a push from without to assist it to choose—as the appeals of Decision Day afford. Even when powerfully moved by the Holy Spirit the moral

nature is helped by the mechanism of a fixed occasion to rally itself for a high choice.

* * *

There is so much said about Christian nurture nowadays and about the gradualness of normal Christian growth that we need to be on guard lest we lose the parallel truth that there are crisis hours in experience when the soul needs the impulse of a sudden and unwonted choice. There is, no doubt, a great truth in the principle of nurture. Not all souls enter into the Christian life the same way; some develop gradually amidst the helpful atmospheres of the home life and are Christ's almost without their knowing it, while other wandering in sin, need the experience of Saul of Tarsus to bring them in.

Yet, even with these there needs to be a time of public confession, and Decision Day affords the convenient moment. Young people are social in their habits and tendencies, they do not like to stand alone. When others are deciding it is easier for all. "If you will I will" has been the honest heartfelt plea of many a timid soul on the threshhold of the palace of the king, and the answer, "Then I will" has saved many a two for Christ. Religion is so precious an experience, so priceless a treasure, so spiritual a joy that there has always seemed objections to mechanical means to advance it. Still, the machinery of revivals has been so richly blessed of God—and Decision Day itself—that the neglect of its helpful agency is always fraught with danger. "Choose ye this day whom ye will serve."

* * *

The Bible is full of persuasions to immediate decision. "Now is the accepted time, behold now is the day of salvation." "Let us go up at once and possess it (the land)." "I will arise and go to my father, and will say unto him, 'Father, I have sinned,' and many others. The appeals of the apostles were for immediate decision. "What shall I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved." "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." The privilege of discipleship hangs upon the decision of one moment. There must be a crises hour, a pivotal instant when the heart says, "I believe," and the will says, "I choose."

This need not necessarily be in a meeting; it may be anywhere alone with God, in an upper room or beneath the stars of the blue sky, or in a mountain solitude, or it may be in a meeting.

Decision Day provides an hour and a place which the soul may look forward to and be helped by. The majority of Christians have begun the new life consciously in some such revival hour, stirred by some direct appeal inspirited by some soul uplifting prayer, moved by some sweet evangelical hymn, the will to believe has matured and the soul has said, "I do, I do believe."

Psychology has come to the re-enforcement of instantaneous choice and determined it a law of being. Decision Day is not contrary to inner law, it is with it.

* * *

Why not decide now? What is to hinder? Christ is ready to receive your soul; the Spirit invites; the hour is ripe. Why not tonight? There is no decision in life so important as that for Christ. Eternal destinies hang upon the issue. The advice given by Emperor William to his two sons at a recent dinner given in their honor, was sound and true. He said: "The turning point of a responsible and busy life lies alone in the attitude adopted towards our Savior. There cannot be any doubt that our Lord lives today as an entire personality which cannot be ignored," and the attitude we take depends upon our own decision.

Decision for Christ must be made by each one for himself alone. Others may help us, but none can do it for us. Ella Wheeler Wilcox in "Laugh and the World Laughs With You," tells us that "One by one we must file alone, through the narrow aisles of pain," and it is so in the valley of decision, we must pass through it each for himself. The "whosoever" of John iii:16 fixes the individualism of experience thus far. Men accept Christ as individuals or they reject him. "Go ye into all the world and preach the gospel to every creature." Which seems to mean that every creature needs the chance to choose. Have you decided for Christ my fellow associate member? Have you chosen yet the way of faith? If not, now is the accepted time, now is the day of salvation. "Multitudes, multitudes are in the Valley of Decision this hour, the mountain tops of joyous experience are on the other side. Onward then and to the heights." The Delectable mountains, the Beulah lands are all contingent upon the Valley of Decision.

Church News.

California.

San Francisco, Bethlehem.—There were three accessions to membership at the last Communion, one on confession.

San Francisco, Sunset.—Three persons united with this church on confession of their faith at the last Communion service.

Benicia.—The memorial window mentioned in "The Pacific" last week was to Mrs. J. G. Johnson, and was given by Mr. Johnson.

Oakland, Pilgrim.—At the recent annual meeting, on recommendation of the board of trustees, an increase of $300 was voted on the pastor's salary.

San Francisco, First.—The salary of the pastor, the Rev. George C. Adams, D.D., has been advanced to $6,000. A large addition to the membership is anticipated at the March Communion service.

Highland.—Rev. Samuel G. Lamb has resigned his pastorate at Highland after over seven years' continuous service. The church is in splendid shape, and all departments are well in hand. Mrs. Lamb is district vice-president of the State W. H. M. U., and has wrought very effectively in this responsible department. The Highland pulpit is supplied.

Etna.—The annual meeting of the Etna church was held last Friday evening. The attendance was good, twenty-eight being present. It was a pleasure and a real encouragement to the new pastor and his wife to meet in this way the leading people of their parish and talk over with them the needs of the work in this field. The reports and the spirit manifest showed the church to be in good condition for advance work.

Avalon.—Our annual church social on the evening of January 20th was one of the most largely attended ever held here. Friends from the Metropole Hotel furnished the musical portion of the program, the pastor, Rev. C. W. Williams, spoke the word of welcome, and the evening presented a number of other interesting features. The social was preceded by the

annual business meeting, when reports were presented showing a satisfactory church year. E. J. Whitney was re-elected treasurer, as were also E. B. Dye, clerk, and J. H. Miller, Sunday-school Supt., C. M. Smith was elected Asst. Supt.

Bakersfield.—On January 8th over 120 were seated at a delightful annual dinner, which was followed by the annual business meeting. During the year 38 were added to the church, over half on confession, increasing the resident membership over 32 per cent, while the expenditure from the general fund of the church advanced over 35 per cent and the missionary offerings over 60 per cent. Besides this advance in the regular work, this church, through its members and friends, has done the major part in gifts of both cash and labor to start Bakersfield's first Coffee Club. It opened December 31st, and is already an assured success.

Grass Valley.—A "home gathering" of the members and near friends of the church was held on the eve of January 12th, at which time a good program was rendered, and daintily set tables awaited the guests. The committee having the matter in charge saw that every one was made welcome from the time they entered the door until it was time to go home. There was a good attendance, and it is believed much good is to come from the gathering. There is a feeling of more interest and greater spiritual life is felt in the church. Rev. F. E. Dell, by his excellent preaching and great personal work, has done much for the upbuilding of the church, and pastor and people mutually share the hope that much good will be done this year. ....

Oakland, Fourth.—Last Friday evening, January 22nd, a delightful reception was tendered to the friends and patrons of the Fourth Congregational church by the pastor, Rev. F. H. Maar, and the church officers. The guests were ushered into the auditorium of the church, which was tastefully decorated with greenery, hanging baskets of flowers, and extra electric lights. Here they received a warm welcome and listened with pleasure to the playing of the harp. Soon all adjourned to the parlors of the church, where a delicious luncheon was served by waitresses attired in dainty Priscilla gowns. Immediately following this, Rev. Chas. R. Brown delivered an address which was greatly enjoyed by all. This room was decorated with red ribbons radiating from a pole in the center. Scores of red Chinese lanterns hung from the ceiling. Altogether, every one spent a most delightful evening.

Rialto.—The recent annual meeting of the Rialto church was attended by thirty members. Reports from the various departments were given, and all bills are paid and $30 in the treasury. After the business session, members and guests were seated at a banquet at which a number of toasts were given. In 1903 ten were received into membership, and five others have been admitted since New Year's day. On the latter date a descriptive trip was taken around the world, the presentation was cordially received and a surplus of $30 was realized by the ladies. The pastor, Rev. Arthur C. Dodd, gives himself unstintedly to the work of not only the Rialto church, but for the Bloomington church also. The latter is located three miles to the east, on the Southern Pacific, while the Rialto is on the Santa Fe. Rialto has a Village Improvement Society, of which Mr. Dodd is the energetic president, and some $250 has been raised for building sidewalks and the making of other advantages.

Los Angeles, First.—On Sunday, the 17th of January, Rev Father Kingman, of the College church, Claremont, preached for the First church, Los Angeles, while Rev. William Horace Day, pastor, preached to the Pomona College students on "Life Plans." Mr. Kingman's sermon on "An Old Debt," was followed by the annual offering for foreign missions. This church has two representatives abroad: Miss Denton in Japan, and Miss Rice in Turkey. In the evening, Prof. Bada, of the Pacific Theological Seminary, Berkeley, preached on "Jesus in the Mountain," while the pastor preached for the Bethlehem Institutional church. On Monday evening, January 18th, the Men's League of the First church, Los Angeles, had their monthly dinner in the social hall of the church, with Prof. Bada as their guest, who, after the dinner, gave his delightful lecture on "Birds" to a large audience assembled in the auditorium of the parish house. As it was ladies' night, the pleasure and the profit both of the dinner and the lecture was greatly increased by their presence.

Pasadena, Westside.—The newly organized West Side Congregational church of Pasadena, having bought the property of the First Congregational church, is holding regular services and meeting with greater success and encouragement than even the most hopeful had anticipated. With a membership of ninety the $10,000 purchase money was raised in two months' time, $6,000 in cash and a loan of $4,000, so that the trasfer of property was made on Dec. 31st. The first preaching service was held Jan. 3d—a praise service—when, after entering into covenant one with another, we together celebrated the Lord's Supper and thus began the Week of Prayer, which was full of good things. Rev. D. D. Hill is acting pastor for the first month or two, coming into the pulpit he occupied ten years ago. The Sunday-school numbers over 150; the Christian Endeavor 38; the Woman's Church Union, 50 active workers, representing both the Aid and Missionary departments, while a score or more of the little folks are in process of organization as a Junior Christian Endeavor. There have been struggle and self-sacrifice in these early days, but all are entering into active service with enthusiasm and harmony, hoping for large blessings and praying the dear Lord to direct and keep us in his own way for the extension of his kingdom.

San Francisco, Bethany.—Bethany church held its annual meeting last Wednesday evening; more than eighty of the American members of the church were present. The report of the clerk showed twenty-three added—thirteen by profession, and eight removed; six by letter. Total enrolled membership, 427—more than one-third Chinese. The amount raised for home work is about $2,440; for missionary and other benevolent work, about $1,600. After other business had been transacted, the pastor, Rev. Dr. Pond, presented to the church his resignation, proposing that it take effect on February 29th., at the close of the thirtieth year of his active pastorate. He called upon Rev. E. R. Galloway to take the chair, and then retired. An animated discussion followed the reading of this letter, all, however, upon one side, resulting in an unanimous request to him to withdraw his resignation. A committee was appointed to convey to him the action of the church. On their return a verse of "Blest be the tie that binds our hearts in Christian love" was

sung. The pastor then returned, and after a few words of grateful appreciation of the action taken by the church, closed the meeting with prayer. It is believed that he will consent to do so, at least till some successor is found in whom the church can be united and pursue unhindered its work for Christ.

Washington.

Deer Park.—The Rev. David Reid has closed a series of meetings in this place which were blessed of God in the strengthening of Christians in the faith and in the conversion of many. Seventeen have united with the church. Others will unite later. The Rev. F. McConaghy and wife, who have been here for eight years, have done efficient work. They are encouraged and cheered by the increased membership, and the prospect of increased activity in all lines of church work.

Oregon Letter

George H. Himes.

The annual roll-call of the Portland First church took place on the evening of the 14th inst. At this meeting, reports for the past year from all departments of the church's life were read, and they are briefly sumarized as follows:

Number of members added in 1903, 116; 45 on confession and 71 by letter; removed by death, 5; by letter, 26; discipline, 1; total, 32, making a net gain of 88. This makes the total membership at this date (December 31st, 1903), 677—268 males and 409 females; non-residents, 120. The benevolences amounted to $989; Home expenses, $14,695;—this includes $5,000 paid towards the reduction of the church debt. The Sunday-school had an enrollment of 376, with an average attendance of 236. The Young People's Society of Christian Endeavor has a membership of 103. The average attendance at the various services has been as follows: Morning, 446—men, 117; women, 182; children, 47. Evening, 473—men, 199; women, 250; children, 24. Prayer meeting, 71—men, 30; women, 39; children, 2.

The increase over 1902 is as follows: Morning, 26 per cent; evening, 104 per cent; prayer meeting, 23 per cent. On fine Sabbaths there were more men than women at the evening service. At twelve prayer meetings there were more men than women, and at four prayer meetings the number was equal. The prospects of the church were never brighter, and all look forward to a year of increased activity and usefulness for 1904. With the aid of Rev. H. A. Hart, assistant pastor, and superintendent of the Sunday-school, Dr. House will be able to do a greater work than he did last year.

On December 24th, 1903, in connection with the Christmas exercises in the Corvallis church, Rev. Edward F. Green, pastor, seventeen new members were added to the church, seven on confession and ten by letter, which, added to those received before, just doubled the resident membership of the church since the new pastor began his work.

This church, as well as Plymouth church, has adopted the plan of systematic giving and the envelope system, and at the annual meeting both were reported out of debt.

The Corvallis church recently decided to build a parsonage. The work in general connected with this church points to a more hopeful condition than for a good while.

The First Presbyterian church of Portland, during the past week, celebrated the fiftieth anniversary of its organization. Rev. George F. Whitworth, of Seattle, preached the historical sermon last Sunday morning. He came across the plains in 1853, and spent the winter of 1853-4 in Portland, and was invited by Rev. Horace Lyman, pastor of the infant Congregational church, to preach for him from time to time. The result of this was the organization of a Presbyterian church on January 1st, 1854. Dr. Whitworth is just about entering his eightyninth year.

Several persons, who were members of the Congregational church, but who had been members of Presbyterian churches before coming to Oregon, were the charter members. The infant oganization did not last long, however, as in 1857 all that was left of the original membership of ten, three persons, returned to the Congregational church on confession of faith, there being no organization to give a letter. They continued to keep their membership in the First Congregational church, then, until 1860, when a re-organization of the Presbyterian church was effected, and it began anew its life and has grown to be a power, the present membership being more than twelve hundred.

A recognitional council was held last Monday evening, and the newly organized church at Highland was received into the fellowship of the Congregational churches of the State.

To-day, the first service in Plymouth chapel was held. This is the outgrowth of the Front Street Mission Sunday-school, which has been most efficiently carried on several years by Mr. William D. Scott, assisted by a number of helpers from the First church.

The work in the First church of Salem, and likewise the Central, is progressing favorably. In the latter especially there has been a very marked revival of interest in the Sunday-school.

Salem, January 24, 1904.

BOOK REVIEWS.

"Sermons By the Monday Club." The twenty-ninth series of these sermons on the International Sunday-school Lessons for the current year comes to hand in its usual good form and type. Among thirty contributors are the familiar names of prominent leaders in the Congregational pulpit and work, such as Nehemiah Brynton, Francis E. Clark, Chas. E. Jefferson, E. N. Packard and Willard Scott. The large list of contributors ensures variety, while all the names stand for good material and pungent development of the lesson taught. (Pilgrim Press. Congregational Sunday-school and Publication Society, New York, Boston, Chicago; 380 pages; $1.25.)

"Methods of Bible Study." The legion of books issued for methods of studying the Bible makes it difficult to draw distinctive comments in favor of one or against the others. After reviewing a number of these, we pronounce Dr. W. H. Griffith Thomas' book one of the freshest and most inspiring that has come to hand. The author states that "These hints are the assimilation of study and reading . . . . for twenty years. They have been delivered in substance as lectures in Oxford and London." The method employed is to start with a general view of the Bible as a whole, descending through sections and portions, to the study of verses and words. This method is well

carried out in 120 pages of a handy book 7¾ x 5 inches, well printed and carefully edited. It is scarcely possible to give any concrete idea of the book, even by scanning the table of contents. Details are out of question here, but striking in almost at random, chapter VII, Old Testament Doctrine, is treated as fourfold:—Progressiveness of Revelation, Doctrine of God, of Man, of Religion. Under the latter we find "Three successive and yet co-existent forms": 1. The Theocracy, or the direct government of God (from Creation to Samuel). 2. The Monarchy, or Divine government through the Kings (Saul to the Captivity). 3. The Hierarchy, or Divine government through priests and prophets (The Captivity and Restoration). Two pleasing features of the book are terseness and simplicity. As a stimulus to study it is very fine. (F. H. Revell Co., New York and Chicago)

WHY IS THE COUNTRY CHURCH LOSING GROUND?

By a Pastor.

The above question has troubled me considerably lately, as it has been forced upon me. So I have put down a few thoughts, hoping that some one may be able to point out the way whereby we shall be able to regain what we have lost.

The church of which I am pastor is located in a community of about 500 inhabitants. It is very far from being a "model" in any respect. I am fairly familiar with the State of California, but I do not believe that it can produce another place of like size with anything approaching an equal amount of open wickedness, gambling and drunkenness.

So much for the local setting. Now, let us compare forces:—

1. For the Church.—Formerly there were two churches here, a Methodist and one Congregational church. The former body still owns a building, but the pastor was virtually "starved out" about a year ago. Our church, while having a nominal resident membership of fifty, really has only about fifteen members who live within reach who attend with any degree of regularity, and of these less than half a dozen are capable of taking any part in a prayer meeting or a Sunday-school.

In addition to this place, the pastor has to preach in three other settlements, distant respectively five, twenty and twenty-five miles. Hence, services are only held Sunday evenings and Wednesday evenings and Sunday-school on Sunday afternoon. A public reading-room and library is also maintained.

2. Against the Church:—To combat the influence of the Church there are four open saloons and two grocery groggeries. The influence of these is, of course, openly and aggressively against the church. This is also true of the so-called "Social Club" organized for the purpose of having Saturday-night dances, which usually end on Sunday morning, and are accompanied by much drinking and rowdyism. Yet, these dances are attended by the majority of the "respectable" people. (God save the mark.)

Then to these must be added the influence of eight Fraternal Societies. While it is true that these do not openly oppose the Church, yet they, by their claims prevent men and women realizing their need of the Church, either socially or as a means unto salvation. Nearly every man and woman in town belongs to from one to four lodges, therefore has "no time" for church or Christ either. Many times I have heard it said "If I am a —— (mentioning the name of some order) I don't need the Church." And only yesterday we received a letter from a former pastorate, now vacant, saying: "The lodge has taken the place of the church."

Because of the lodge men and women absent themselves from church, a worshipping of the material and humanitarian being substituted for a spiritual worship.

The lodges are increasing in membership and in influence to the great detriment of the Church. The Church, especially in small places, is unable to help financially its sick members or in many instances pay its pastor, while the lodge boasts of its "benefits," sick and funeral, and its unpaid local officers. What are we to do?

It is useless to reply, "Preach and live the gospel." This alone does not win men from the lodge. The devil is blinding men's eyes to their spiritual need by elevating the material. What shall we do? The two great hindrances of every small community today are the saloon and the lodge, with their regular accompaniment of dance and banquet. May God help the Church to overcome these hindrances.

IF WE BUT KNEW.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motive
See the good and bad within,
Often we would love the sinner,
All the while we loathe the sin;
Could we know the powers working
To o'erthrow integrity;
We should judge each other's error
With more patient charity.

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turpid at its source.
Seeing not amid the evil
All the golden grains of good—
Oh, we'd love each other better
If we only understood!

The Golden Gate Union of Christian Endeavor will hold its 17th annual convention at the First Congregational church Thursday evening, Feb. 4th, 1904. Rev. J. K. Harrison is to give the address of the evening. All interested persons are invited to attend.

Next Monday a service in memory of the Rev. Dr. George Mooar will be held at Congregational headquarters in this city.

Spiritual Life.

Life of Life.

Laboring and heavy laden,
Wanting help in time of need,
Fainting by the way from hunger,
"Bread of life!" on thee we feed.

Thirsting for the springs of waters
That, by love's eternal law,
From the stricken Rock are flowing,
"Well of life!" from thee we draw.

In the land of cloud and shadow,
Where no human eye can see,
Light to those who sit in darkness,
"Light of life!" we walk in thee.

Thou the grace of life supplying,
Thou the crown of life wilt give;
Dead to sin, and daily dying,
"Life of life!" in thee we live.

—John S. B. Monsell.

Beginning the New Year.

Happy is he who begins the New Year, having God as his partner. "Without me ye can do nothing," said Jesus to his disciples. Without being in partnership with God, life is a foreordained failure; and, who wants to go forward to certain failure? But with our divine Lord, our Elder Brother, as our helper, life moves on through the years to certain and most complete success.

God was, and is at the beginning of all things. Why not, then, have him with us as we begin the new year? If it is true that "well begun is half done," may it not also be true that badly begun predicts failure? and is not that year badly begun for him who starts on its voyage with no fear of God before his eyes? no devout love and reverence in his heart for him in whose hand is the breath of his life?

Jesus said to John on Patmos, "I am the beginning and the end, the first and the last, the Alpha and the Omega." When the presence and help of such an one can be secured and insured for the asking, is it not strange that any thoughtful person would think of starting on the momentous voyage of a new year without his presence and guidance? And yet, how many do that, and ere the year closes make sorry shipwreck of health, property, friends, and even of life itself. Alas! the old prophet well said, "My people are destroyed for lack of knowledge"; "My people do not consider."

Then, too, it is certain that God does go with every one all through the year, in one relation or another. With those who honestly desire to know and do his will, and seek his companionship, he goes as Friend, Protector, Redeemer, Savior, Guide; with those who persist in rebellion against him, and desire not the knowledge of his ways, he goes as Judge, Accuser and final Destroyer. In which of these two relations do you, kind reader, desire to have the Lord go with you through the year nineteen hundred and three? It is for you to say. It will be as you elect.

The Sin of Unbelief.

The prevailing sin of this generation is unbelief. So it has always been. It may arise from different sources; it may manifest itself in different ways. But if men really believed in the judgments of God, and the grace of God which brings repentance, they would not so easily become the victims of the lust of the flesh, and the lust of the eyes, and the pride of life. If men really believed in the fatherhood of God, they would not sin so lightheartedly against the brotherhood of man. "God is not in all their thoughts," is the chief count in the indictment which conscience, enlightened by the Holy Spirit, must bring against the age.

All sins come back to this at last. Absence of faith is like that want of bodily vigor which lets in the forces of disease. Make the body immune by an indwelling and excluding strength, and there will be no more infection.

True repentance, joined with a devout and earnest sense of stewardship for God, is the best prophylactic against lukewarm worldliness. God has trusted us with his own work on earth. If the church were everywhere alive with the enthusiasm of God's purpose, what space would be left for envying and strife? If social life were leavened by the spirit of Christ, would there be room for neglects of consideration, wastes of energy and cruelties of pride.—The Congregationalist.

Covetness.

Covetousness is selfish. "Thou shalt not covet * * * anything that is thy neighbor's." It wants what God has given to others. It longs, and plans, and tries to get it. It disregards, more or less, the rights of others. The covetous mind, dwelling on what it wants, gets a sophisticated conscience; what it once knew to be wrong, it comes to look upon as permissible, even praiseworthy, and actions which it condemns in others, it performs itself without a tremor. The character disintegrates.

Covetousness is atheistic. It comes to regard the getting of what it wants as more important than obedience to God's laws. If money is the thing coveted, the Eighth Commandment looks unimportant; if the covetousness is lustful, the Seventh Commandment is forgotten; if pleasure is the supreme desire, the Fourth Commandment may be disregarded, and so on. The Introduction to the Commandments says, "God spake all these words." Covetousness picks out one or another commandment and asks, "Yea, hath God said," this or that?

The Tenth Commandment is not another, like the nine, added to them—it is a law thrown about them all, and thrown about the child of God to hold him to them all. It reuires such faith in God, in his wisdom, goodness and power, that the soul would rather keep his commandments, every one of them, than to have anything else in the world. It requires such love to men that the soul would rather others should have their rights, and would rather do good to others, than to have anything else in the world. In short it requires us to have that attitude toward the Commandment that Jesus Christ had, "I come to do thy will, O God.—N. Y. Observer.

The Power of the Word of God.

"Power belongeth unto God" (Ps. lxii: 11. The great reservoir of the power that belongeth unto God is his own Word—the Bible. If we wish to make it ours, we must go to that book. Yet people abound in the church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus has said: "The seed is the Word of God" (Luke viii: 11). They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said: "Is not my word like as fire, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii: 29). If we are to obtain fullness of power in life and service we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible we can not have power any more than we can have physical power if we will not take time to eat nutritious food.—Torrey.

Value of Character.

The text reverses all this and says that character is my country, character is my home; I have no existence outside of it; in this I live and move and have my being. The upright man begins and ends the philosophy of life right here, with this supreme issue—not what he has, but what he is. Others seek life without; he seeks it within. They are pleased with shadows; he accepts nothing but substance. They play with phantoms; he deals with solid reality. He begins in resolute self-honesty, which is the rarest and sternest form of the virtue. After all, there is nobody that people so love to cheat as themselves. Men pride themselves on their honest dealings with the world and their not owing it a dollar, who never paid the initiation dues of a true life before God.

Our Boys and Girls

A Perfect Day.

Into our lives—a rose amid the thorns,
A star in night—there came one perfect day,
Framed all in sunshine, lit with light of love,
And compassed round with blessing ev'ry way.
Hush! let us keep it, sweet,
By God's own grace—complete.

Now, though the shadows gather round our path;
Now, though the darkness rise and hide the light;
Now, though we never reap life's aftermath,
Nor ever touch again so fair a height;
Now, let come what come may,
We know one perfect day.

Sweet, looking up, we know that pain must rise,
And strife, to mar that day's most perfect peace;
But looking farther, in God's light of love
We see the land where all the discords cease;
And where, God grant, we may
Re-live that perfect day.

—Selected.

The Lawyer's Story.

The young men had made great preparations for their fishing trip into the Indian Territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go. To make the matter worse, his explanations were very lame and unsatisfactory; it was evident that he had given up the trip for some reason which he hesitated to name.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I shall have to begin with my own boyhood. My father, the best father, I think, that a boy ever had, always showed me a tenderness which even as a child I knew was somehow different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most exemplary life, his father, his father's father, and two of his uncles had been drunkards. The taste for liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is your only safety,' he said. 'Unless you make this resolution, and have the strength to keep it, the odds will be fatally against you, for, like myself, you are easily influenced by others. If I thought that tomorrw you were to take your first drink, I should pray to God that you might die today.'

"Of course I promised. He had never talked to me in that way before, and of course it made an impression on me. I was frightened, and for several years I kept my promise. Then I went with some other young fellows an on all-day fishing-trip. While we were eating our luncheon one of our number, a boy whom we all admired, took a bottle of whisky from his pocket, drnk from it, and passed it to his next neighbor. The bottle went round the circle, for no one darde refuse to follow George Reitz's lead. When it came to me I tried to pass it on without drinking, but the others began to tease and ridicule me, until from sheer cowardice I took the drink. A second and a third followed, and I began to realize that I liked the stuff and wanted more of it. My father's warning flashed across my mind:

"'If you take one drink, you may be forever lost!'

"The rest of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house I found that my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was very anxious to see me alone, and with a breaking heart I entered his room.

"He could not move and could hardly speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. When I grew calmer he spoke, although the effort was pitiful to witness:

"'Be strong—mother's sake—my sake—kiss me.'

"'As I bent down to kiss him, he noticed the odor of liquor in my breath. I shall never forget the look of agony, of despair, in his eyes.

"'My poor—lost—boy!' he groaned; and these were his last words.

"Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't care to expose myself to temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whisky. Forgive me, boys; I'm not preaching nor finding fault with you, but you see now why I can't go."

"You can go, and you shall go," spoke up the judge, who had provided the case of liquor, "for the whisky is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.—Youth's Companion.

Ruth and Naomi.

"Edith," said grandma, as a lonely little girl went up the road, "why don't you play with Amy now?"

Grandmothers have time to think, although their fingers are the busiest; and this grandma had seen Amy dropped from the little circle of playmates. She knew, too, that trouble had come to Amy's home.

"I don't know," said Edith.

"You used to go to Amy's often, and no one enjoyed her carriage more than Edith."

"She always asked me, grandma, and her mother was glad."

"Wouldn't she be glad to have you now?"

"Perhaps," said Edith; "but things seem so different after their home was sold. I felt queer, and Amy felt queer. So I stayed away."

"If I were Edith," said grandma, speaking slowly to some one far away, "I'd go to Amy and give back some of the pleasures she gave me long ago."

Grandma went on sewing, and Edith read her book. Suddenly she sprang up, dropped the book on the table, and not long after another little girl went up the road.

"Amy," said Edith, going into the tiny parlor, "I've brought you some of the apples you like from our orchard. Didn't we have fun bobbing for them in your kitchen?"

"Oh!" said Amy. Then what do you think she did? She sat down and cried.

"Why, Amy, aren't you glad I came?"

"So glad, I'm just finding out how sorry I was!"

"I'll never stay away again," said Edith, putting her arms around Amy.

"Did you play Ruth to Naomi?" asked grandma, when Edith told her about it, with flushed cheeks.

"I don't know what you mean, grandma."

"Ruth stayed with Naomi when she needed her badly—when she had lost everything else."

"Amy hasn't lost everything else, but she won't lose me either, grandma, darling."—Exchange.

Doctor: "Want to get up, eh? Ah, I thought my medicine would fetch you out of bed." Tommy: "Yes, an' then besides, I seen a circus poster."—Philadelphia Bulletin.

"Love lightens labor," the saying runs, and in a sense it is true. But even love cannot lighten labor or make it easy for the woman who is in constant suffering from inflammation, bearing-down pains or other womanly diseases. The one thing that can make work easy for women is sound health, and Dr. Pierce's Favorite Prescription is the thing that will give sound health to sick women. It cures womanly diseases which cause weakness, and cures the backache, sideache, nervousness and other ills which are the result of womanly diseases.

"I suffered from female weakness for five months," writes Miss Belle Hedrick, of Nye, Putnam Co., W. Va. "I was treated by a good physician but he never seemed to do me any good. I wrote to Dr. R. V. Pierce for advice, which I received, telling me to take his 'Favorite Prescription' and 'Golden Medical Discovery.' When I had used the medicines a month, my health was much improved. It has continued to improve until now I can work at almost all kinds of housework. I had scarcely any appetite, but it is all right now. Have gained several pounds in weight. Dr. Pierce's medicines have done wonderfully well here. I would advise all who suffer from chronic diseases to write to Dr. Pierce."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the paper-covered book, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

Need of More Sight.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there were in it, if I only saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow." Faith walking in the dark with God only prays him to clasp its hand more closely. Blessed is the heart that has learned such a faith, and can stand among men in all their doubts and darknesses and just point to Jesus Christ and say: "Do his will and everything must come right with you. I do not know how, but I know him.—Phillips Brooks.

Redeeming the Time.

A pretty Indian legend illustrates this: A good spirit wishing to benefit a young princess led her into a ripe and golden cornfield. "See these ears of corn, my daughter, if thou wilt pluck them diligently they will turn to precious jewels, the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of wheat on them; further on they were blighted and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not get back the same way, regretting the loss of golden ears she had overlooked and lost. To each of us are golden opportunities offered; life speeds on to the goal from which there is no return; let us redeem the time, for fields are white unto the harvest.

Conscience is the voice of God telling a man to do that which he thinks to be right. It is infallible, because it never exhorts a man to do that which he believes to be wrong. But the voice of God never reveals to the man the idea or the method by which he is to bring his righteous motives to bear upon the world. Conscience says to a man, "Be just, be true, be loving, be pure, be helpful" But to the reason has been given the task to provide man with ideas which may be wrought into the structure of society and the government of the world. An executive faculty has been given to man by which he may devise methods to carry out his ideas, and give his righteous motive fulfillment.—Christian Register.

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco. Telephone Main 5878

OAKLAND BRANCH, 46 San Pablo Ave

St. Helena & Battle Creek Sanitarium Foods

Be Wise

Why did our fathers and mothers come to California in '49 by the trail over which the

Union Pacific

is built? We are not giving prizes for the answer, as it is too easy. Everyone knows it was the shortest and most comfortable way. That is the road for you to use, as you get all the comforts of home on wheels. Any Southern Pacific Agent can tell you all about it, or address

S. F. BOOTH,

Gen. Agent U. P. R. R. Co.,

No. 1 Montgomery St., S. F., Cal.

OPEN ALL NIGHT. F. L. TURPEN, Proprietor. Telephone MAIN 153

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

J. L. BARKER, President.

INCORPORATED
$50.000 Capital

F. S. PAGE, Vice-President.

Dwight Realty Company

Berkeley, Cal.

We have land for Sale in all parts of Berkeley and can sell you a good Lot and Build you a modern and convenient home fully guaranteed for a year. If you are thinking about buying a home we would be glad to have a talk with you and show you what we have to offer. Watch this page each week.

H. Le Baron Smith

The American Tailor

I have great values in ready-made clothing, md overcoats ready-made.

620 Bush Street | Above Montgomery

15 percent to clergymen on clothing made to order. 10 percent on ready mad

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

BEAUTIFUL PICTURES.

The celebrated Perry pictures, the New York edition, 7x9, sepia tone, comprising 25 scenes from the life of Christ. 25 cents postpaid. Extra size, 10x12 and 10x14, sepias, 5 for 25 cents; small size, 3x3½, 50 for 25 cents.

Standard Picture Co.,
San Francisco, Cal.

ORANGE GROVES

IN REDLANDS

BUSINESS BLOCKS, HOUSES & LOTS

For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK

First National Bank Building, Redlands, Cal

FERRY'S SEEDS MEET ALL NEEDS

Experience has established it as a fact. Sold by all dealers. You sow—they grow. 1904 Seed Annual postpaid free to all applicants.

D. M. FERRY & CO.
DETROIT, MICH.

IT COSTS NOTHING more for you to go East via NEW ORLEANS

Than through the Land of Frost and Snow

THE SUNSET ROUTE.

The Famous Coast Line, Orange Groves, The Mirage, Cattle Ranges, Quaint Mexican Life, Old Mission Churches, Cotton Fields, Sugar and Rice Plantations.

THE SUNSET LIMITED.

San Francisco to New Orleans Every Day. Modern Chair Cars, Vestibuled Pullman Sleepers. Dining Cars, Meals a la Carte. Personally Conducted Tourist Sleepers run THROUGH WITHOUT CHANGE to

New Orleans, St. Louis, Chicago, Cincinnati and Washington City.

SOUTHERN PACIFIC.